SPIRITUAL TELEGRAPH

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THE AGITATION OF THOUGHT IS THE BEGINNING OF TRUTH

CHARLES PARTRIDGE, PUBLISHER, 125 NASSAU-ST.—TERMS TWO DOLLARS PER ANNUM IN ADVANCE. [illegible]

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THE SPIRITUAL TELEGRAPH

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"CAUSE AND CURE OF EVIL"—A SPEAKER'S VIEW.

BY WILLIAM [illegible].

[illegible]

Mr. Dear Friends:—I am well aware that the new ground of my great position does not commend itself [illegible] the fact of a thousand million people believing the position, under any position [illegible] or [illegible] the position seems false because so are believe it.

Our faith is my truth a very good, when it is the result of reason that commends itself to our enlightened reason, understanding and conscience. And truth thus fixed in the mind [illegible] power, which it may not be externally acknowledged by the individual will assent to him or her, be error; and it must be a false corresponding to truth, upon us or her whatever [illegible] whatever he or she may say to the contrary.

All truth is important—all truth necessary for us to possess is very important; and I have this spiritual truth in mind here for [illegible] and will prove useful in either the instruction of mind, or in the production of suffering, pain, even of anguish and other sensations. Hence the importance of honesty and good [illegible] to those who search for it.

The feelings of my mind upon the subject are a matter of [illegible] growing out of the knowledge of the universal prevalence of evil in our world: of sympathy, [illegible] as I, in common with all my fellow-creatures, have had a real experience in some of the trouble I am about to set forth; and of pleasure, knowing as I think I do, the "cure" of all our woes; and especially [illegible] I have now the [illegible] of making [illegible] and hold [illegible] the [illegible]

And the last [illegible] a very important one [illegible] for it seems that the [illegible] [illegible] and the [illegible] of the "Cause and Cure of Evil," which is a very important one [illegible] and the application of one of the [illegible] by us [illegible] made known.

My purpose on behalf of suffering humanity [illegible] more or less [illegible] during the last [illegible] have been [illegible] [illegible] and [illegible] [illegible] of every one [illegible] knowledge of the "Cause and Cure of Evil" [illegible] which [illegible] and every one [illegible] have been and is more or less [illegible]

[illegible] which may be [illegible] [illegible] [illegible]

dual and eternal. For if there were no first being, male and female in these respective elements, there could be possibly not any at all, female or male, in them.

The supposition that there is but one eternal principle and that good, destroys entirely the distinctions between virtue and vice, and bliss and misery. And, to say that virtue is real good, is saying that vice is real evil, or else they are not opposites, and the distinction between them is, of course, destroyed; in which case a lie is of the same nature and quality, and as virtuous as the truth.

These positions are as perfectly obvious to my mind as is the fact that that which does not possess a bitter quality can not possibly impart bitterness, and as that that which does not possess sweetness can not possibly give out that which is sweet. Or else, apparent evil (or even good) is only a deceptive illusion, having no real existence, and therefore, in fact, is nothing; and all opposition to it is worse than chimera—yea, a distressing, fruitless labor. Therefore we must conclude that the primary principle of evil, as well as the primary principle of good, is necessarily self-existent and eternal. At least, so say my reason and rational understanding.

Nor can God, who, in his very nature, is essential, absolute, unmixed light and good, ever exhibit, by or in, anything he has created, or may create, that which is opposite to or unlike himself—darkness or evil. For the source of good, or goodness, can not originate or send forth evil. Nor can the source of evil put forth or originate good, in any sense or degree.

This view of the subject is in accordance with the teachings of Jesus Christ, who said: "A good tree" (or source) "can not bring forth evil fruit. Nor can a corrupt" (or evil) "tree" (or source) "bring forth good fruit. For every tree" (or source) "is known by its own fruit. A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil."

Nor can good be changed into, or become evil; nor can evil become, or be changed into good, any more than can darkness become light, or light become darkness. But darkness may give place to light, and light may give place to darkness: so evil (in us) may be removed, and so give place to good: and so good (in us) may also give place to evil.

Again: Good and evil, being eternal opposites, can never be mixed, so as to form a compound; although (measurably) they may, and really do, for a time, respectively exist in every man and woman in their present condition. But they are necessarily distinct and antagonistic, and therefore are never in union with, or assistant of, each other, any more than are light and darkness, truth and error, ease and pain, or life and death. They always oppose each other. And this warfare and conflict for the mastery, will continue in every human creature until (as must finally be the case) an entire separation of one from the other shall be made. Indeed, in every sense of the word, evil is opposed to, and absolutely the reverse of, good.

This position is equally true of the sources whence emanate evil and good. Hence all the operations of the Spirit of eternal darkness and death—*the Devil*, when placed in contrast with the Spirit of eternal light and life, *God*—must be as cold is to heat, as pain is to ease, as misery is to felicity, and as death is to life.

Although it is not much that we know of the essential nature and attributes of either God or the Devil, yet we do know that purity and impurity are not alike, that truth and falsehood are not alike, that righteousness and injustice are not alike, that goodness and malice are not alike, and that love and hatred are not alike. And we may therefore safely conclude, that whatever may be the result of the operations of the essential and necessary attributes of God, the very opposite thereof will be the result of the operations of the attributes and qualities that are inherent in the Devil. So that, inasmuch as God is good and light, and the Devil evil and darkness, of course, in regard to all that is good, the Devil may be truly said to be and do precisely the opposite.

In regard to truth, power, and rationality, in that which is good, the Devil is false, weak, and irrational as is evident in the fact that the necessary tendency of all sin or evil is to impoverish and enslave the soul, and to a state of error, falsity, weakness, imbecility, and insanity.

God, who is eternal, pure, divine, wisdom, truth, and righteousness, can not possibly, therefore, nor can error of any kind or degree proceed from him, for he only is the source of truth; and, if there is anything in this or any other world that is contrary or opposed to truth, it must have proceeded from another source. It could not have come from God. And as that which is opposed to truth is error and falsity—evil—and leads to, and produces evil, it must have had an evil source and fountain. For truth and error must be as widely separate from each other as are good and evil.

Therefore all atheism, infidelity, and error in regard to God and Christ; and all false systems of religion, and false religious doctrines; all false systems and principles of government and law—both political, ecclesiastical, and civil—all false systems of science and philosophy, so-called; all false systems of education, all false theories and false practice of every possible character, and indeed, every error of every possible kind, whether pertaining to God or man, to this world or the Spirit world, must have had a primary and uncreated, identical and personal evil source.

And had man maintained his fidelity to the true, interior law of his God-given nature, and kept his union with his God-appointed guardian Spirits, throughout his probationary condition, and thus never yielded to the tempting insinuations of evil or Satanic Spirits, no one of these errors, nor error of any kind, could possibly have ever proceeded from him, for they would never have been in him. Their course, or source, is the Devil: and from Adam down to ourselves they have flowed, and will continue to flow to, and proceed from (secondarily) mankind, through Satanic spiritual agency.

They are evils—great moral and spiritual evils—and lead to more and more evil, and even lead to spiritual and eternal death, and their primary source and first cause is only eternal evil.

And most certainly, neither error, falsity, nor deception of any kind whatever, could ever have been attached to, or fastened upon the nature of man, if no other eternal being existed than God, whose nature is only eternal truth and good: and therefore the fact of these evils being known to us, is the best possible proof we can have that another eternal being (called "Apollyon" or "the Devil") whose nature is exclusively evil, does really exist.

God possesses the power to produce and continue life in that which is good. The Devil has no power either to produce or continue life in that which is good. On the contrary, blasting and death of goodness and good principles in any soul are the unavoidable tendencies and effects of all his operations therein.

God takes pleasure and delight in the intelligent productions of his goodness, power and wisdom: but the Devil can have no possible delight or pleasure in any such productions: nor is it possible for him to derive any pleasure higher than fiendish (which is much lower than brutal), from the results of the operations of the elements of evil, as the fall of angels, and the fall of man, and the consequent loss of goodness in, and misery of, immortal and responsible beings.

God's operative goodness results only in good: whereas the operations of the Spirit of eternal darkness can result only in evil.

An approach to and union with God, or the Spirit and element of good or goodness, necessarily produces in the soul light, purity, innocency, wisdom, power, holiness, love, felicity and harmony. But an approach to and union with the Spirit and element of evil are as necessarily the cause of shame, darkness, weakness, folly, enmity, guilt, misery, division and strife.

God is the fountain and source whence flow all good principles and elements for the benefit and happiness of all rational and responsible beings. The Devil being evil, and only evil, is the cause, source and projector of all evil principles and elements to the destruction of peace, contentment and happiness, of every intelligent creature who unites with those evil elements and principles.

And when, through the designing insinuations and seductive influences and temptations of this enemy of God and man, any of God's intelligent creatures become disobedient to the laws of their being; that is, to the laws which God originally implanted in man's nature for his preservation and continuity in life and goodness, then, in such cases, so far as the operative influence of the spirit and element of evil pervade or take possession of them—of course through their voluntary union with those elements—the likeness and nature of the Devil is produced within them, and in that sense they are his children; as Jesus said to some in his day: "Ye are of your father the Devil, and the lusts" (or evil deeds) "of your father ye will do."

Mankind having fallen into sin or evil, and being impregnated with the very nature thereof, they can, and do, by the three elements of evil within them—"the lust of the flesh, the lust of the eye, and the pride of life"—by which they are generally controlled and governed, necessarily beget evil in the souls of their offspring, and all who are influenced in their conduct by the evil thus begotten within them—to that extent they resemble and bear the likeness and image of the Devil, the primary cause and source of these three ruling elements of evil.

To my mind these positions are settled facts. Yet, notwithstanding that the simple reasoning I have used is accompanied with clear, logical demonstrations, some may still ask for more proof. To such I would remark: If you will set about the work, and prove, to your own satisfaction, the existence of an independent, eternal spiritual identity and element of light and good, you will then possess all the evidences and logical arguments by which to prove, to your fullest satisfaction, the existence of an equally independent, eternal spiritual identity and element of darkness and evil. For all and every argument in favor of the truth of the doctrine of an eternal first cause of good, God will equally apply to the eternal first cause of evil, the Devil: and I believe there is no argument or course of reasoning, that can be brought in support of the non-existence of a primary source of evil, and a personal, uncreated Devil, that can not, with equal force, be urged against the existence of a primary source, or first cause of good, and a personal, uncreated God.

Having thus stated what I believe respecting the first cause or primary fountain of evil, I will now proceed to show what I believe respecting the secondary source, or "Cause of Evil"—yea, of all the evils, sufferings, misery and wretchedness—physical, mental, moral and spiritual—that have fallen upon, and are being endured (more or less) by every member of the human family, and which they must continue to suffer with increase, unless the means of the "cure" thereof shall, after being revealed and presented to them, be adopted, and heartily and perseveringly used. For, be it known, the "cure," if ever effected, must be effected by our own personal indefatigable exertions within ourselves, to destroy the "cause;" for certainly so long as the "cause" exists, and is united with by any one, its legitimate effects will continue to follow.

The fact that man was created rational and intelligent, enabled him to do what no inferior animal could possibly have done, viz.: keep his union with that which is good, from which he received his existence: or if he chose so to do, to unite with that which is evil, and so receive into himself an element contrary to his nature, which, if cultivated by him and his posterity, could do no otherwise than procure and secure to him evil in all its appalling and multifarious forms, as it is now exhibited in every nation, city, town and village, and (more or less) in every family and individual of the human race.

I do not doubt that evil entered the first man and woman, as figuratively set forth in the Scriptures. But it was evil only in its very beginning, like a stream attenuated as vapor, till, by cultivation in and by his posterity, it has condensed and increased into a mighty, overflowing river, yea, into a sea of corruption, filth and muddy waters, which, if only thought of, pollutes.

No one, I think, will be so insane as to believe that, when (by the agency of his holy, uncreative angels) God brought man—the crowning work (so to speak) of his power and wisdom—into existence, he sent him forth without at least as good and powerful a law in his nature, by which to be preserved from the poisonous virus that would surely be infused into him if he should listen to the smooth, beguiling, yet devilish insinuations of Satan, or any other fallen Spirit that might approach him, as that which he gave to the lower animals for their preservation. Such an omission would have betrayed folly instead of wisdom in our Maker.

Man being a free agent, and not a mere animal, of course he must be left to choose for himself whether he would obey or not the law thus given for his protection; or, if compelled or caused to obey, he must have been reduced and degraded to the condition of a slave, or a living machine, and could never have known any more of the sweets of goodness than he could of the bitterness of evil. He would have been eternally without virtue, and therefore eternally without reward, or a state of bliss or approval.

This law was simple and brief. It had reference first to the generating of his offspring; and then, in the course of time (if never departed from) it would have developed itself in them in goodness, justice, wisdom, righteousness, etc., like its Author, God.

It was intended that the procreation of mankind should be subject to the government and control of angelic beings, and that the times and seasons for the sexual intercourse necessary for offspring should be sacred, and as regular (though not as frequent) as are the times and seasons for trees and plants to exhibit their signs of a condition for putting forth the blossoms which precede the fruit.

But the first man and woman, after witnessing for some years the increase of the animals, began to desire off-spring, as something that would enhance their dignity and felicity. And, notwithstanding the law within them, and the visits of angels to protect them, they finally began to reason with an evil Spirit, perhaps Satan himself: [I do not mean Apollyon, or the Devil] and desire increased within them, till they could no longer resist the subtle and deceptive insinuations of the adversary; and, dropping into a state of unbelief of the consequences of breaking the law of their being, they, out of the proper time and season intended by God to be appropriated to that work, and for gratification, broke the law and covenant thus given to them, and did that which should not have been done, until they received permission from their good guardian angels; and thus they became allied to evil Spirits and evil elements, and consequently received into themselves a nature that was not of God, but of the Devil. It was lust—an exotic of hell.

This evil nature being fastened immediately upon the generative or life-giving principle in man, he (in course of time) lost all sense of times and seasons for the important work of begetting and bringing forth his offspring; until now, in our time, not only is not any regard paid to proper times and seasons, (as in the case of the inferior animals, which obey the law of their instincts) but scarcely ever is there any reference whatever made (in the work of coition) by either man or woman, whether single or married, to offspring, or even to their own mental or physical condition at the time.

Indeed, more than that; generally offspring is the first and only thing dreaded, and the last desired, as the result of sexual intercourse. Yea, more still. Even after life has been imparted to that which is to form the fœtus and future child, there is still continued the practice of gratifying that carnal passion, by the parents of the child, even perhaps until the day of its birth.

Much more could be said upon this degrading conduct of the parents of the immortal souls of the children of men. But I forbear; it can be obtained from other sources.

Is not this an evil—is not this a monstrous evil? Could that have any other source or fountain than a Spirit and element necessarily evil, and not good? Does not this evil as nearly resemble and indicate the eternal Spirit and element of darkness—the Devil—as does any poisonous, bitter fruit betoken the nature of the plant or tree from which it proceeds? I think it does.

Need I go any farther to show the secondary "cause of evil," physical, moral and spiritual? Think of it, my friends! I have said that the evil nature—lust—is fastened upon (united to) the life-giving or generative principle in man and woman. If so—and I believe it is—then how will, or can, any child ever be begotten without inheriting or having entailed upon it the same evil principle or element? The thing is impossible. And oh, how much do parents suffer, physically, as well as mentally and morally, through this evil! Oh, how much do children suffer through diseases thus transmitted to them! Well may cripples and blind, deaf, dumb, club-footed, hump-backed, fingerless, armless, and other malformed and idiotic, consumptive, scrofulous and other imperfect, unhealthy and short-lived children abound in the cities, towns and villages of this and all other countries; beside the tens of thousands of abortions, procured or otherwise, which, if allowed, might have been intelligent existences like ourselves. Are not these evils? Are they of God? Are they not of the Devil?

Passing by the millions of those who physically suffer from other diseases, and even insanity, engendered by, and natural to, this secondary "cause of evil," lust, let us look at some of its operations morally upon such as (physically) are more favored, and who live to maturity.

Motives of the basest and most selfish kind actuate men and women in almost all their various dealings with each other. Happily there are some exceptions; but as a general rule, the motives of the conduct of men and women, in even what passes for lawful business transactions, are not honest, are not true, are not generous, are not *good*, but are selfish—evil.

There are even legislators, governors, magistrates, judges, lawyers, etc., who profess to take care of the temporal interests of their fellows; then there are those who profess to take care of the sick bodies of their fellow-creatures—physicians and surgeons; then there are those who say that God has called them to care for souls, and show to them the way of salvation out of their sinful, sinning and dangerous condition. Can any of these say (with truth) that their motives, or even their conduct, frequently, in their respective professions, are not evil, but good? With some honorable exceptions, are they not time-serving hirelings, looking after their own selfish interests, instead of the weal of those who commit themselves to their tender mercies and wise directions? Indeed, do they not all live (more or less) in the cultivation and gratification of this foul passion, which is the very source (secondarily) of all the evils they profess to alleviate and remedy? And are not these things evil?

Behold the deception, lying, fraud, cheating, stealing, swearing, profanity, obscenity, adultery, anger, envy, malice, revenge, murder, war, slavery (of more kinds than one), and abominable secret doings, not proper to be even mentioned, beside thousands of other dark and dirty things! I ask, Do they come from God? I emphatically inquire: Could evils of such a quality, and to so great an extent, have proceeded from any other possible source than that which is of itself—in its underived and unchangeable nature—positive, unmixed evil? Let Jesus Christ answer. He says: "From within, out of the heart of men"—the life-giving principle, it being tainted with the evil element of lust—"proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man."

Does any one require farther proof that this element—lust—in man is the secondary source of evil? Well, then, I will, in a few words, endeavor to furnish him or her therewith.

Let any person, especially if a believer in Spiritualism, or if possessing any amount of religious impression, single or married, man or woman, observe—take notice of—the thoughts, feelings and desires (as well as the shame) that will arise in the mind within the course of the first twenty-four hours after committing a deadly or carnal act of indulgence of any kind, or in any manner, and he or she will perceive them (their thoughts, etc.) to be more unclean, deceitful, hard, turbulent and cruel, and productive of more anger, envy and pride, and, if tempted thereto, they will feel a stronger propensity to use profane and obscene language, to steal or cheat, and even, in some cases, to commit murder or suicide, and many other evil things, than were the desires, thoughts, etc., he or she possessed previous to committing the act of uncleanness; and thus he or she will know for him and herself that that poisonous, sinful nature, when gratified, not only makes its possessors morally (as well as physically) worse; but it will thus be known that it is a "bottomless pit;" that is, it can never be satisfied; and certainly there is no act that a man or woman can be guilty of, that will so effectually and immediately drive all religious influences and impressions from the mind, as will the carnal, polluting gratification of lust. Oh, it is indeed a potent, yea, the mighty, "secondary cause of evil!" Moreover, by these unclean acts, the widest possible door of entrance to the mind is thrown open to evil Spirits of all grades, who thereby find ready access to, and can exert more tempting evil force upon, the individual, than by any other conceivable means; and while this evil nature is perpetually making its demands upon the physical, moral and spiritual minds of our race, it is drawing them down to the bottomless pit of poverty, remorse, and latter woes, from which there can be no hope of salvation, unless the means of the "cure of evil" shall be revealed to, and acted out by himself and herself individually, so that his and her own well, or esteem, or, more properly, his and her real human nature—given of God—may be emptied and cleansed, and by which the soul can be rendered entirely and forever free from, and impervious to, all sin, suffering and temptation; yea, free from all evil; for I am happy to know that, bad as the case is, yet all the good of humanity is not destroyed from any one of us; and also, I am glad to state that there is power and the means by which the human creature can be raised out of this fallen, degraded, dying condition, into which sin—evil—has plunged him; for there is a cure for all this woe; and, by the help of good Spirits, men and women can save themselves, or "work out their own salvation."

And now, my friends, having disposed of the first part of our inquiry, namely, the "cause of evil;" and having, as I think, made known the primary as well as the secondary causes or sources of all evil, and of all the sins committed under their potent influences, and of all the misery and woe, past, present, and future, resulting therefrom to our race upon earth, and in the Spirit-world, and also having disclosed the hiding-place in man's soul, as well as the real nature of the "man of sin," which was "to be revealed" and "destroyed" in this "great day of God Almighty," I will proceed to a statement of my views of the "cure of evil."

(To be concluded next week.)

IMPROVEMENT IN ICE-HOUSES.

The following communication to the *Scientific American* suggests a valuable improvement in the construction of ice houses in the country. It is the addition of an adjoining chamber, with a floor sloping regularly from the level of the floor of the ice house. The adjacent chamber to be used as a preserving room for a dairy. Here is the letter:

The best time for building ice houses is now close at hand, and as it is now generally known that with a little additional expense, an ice house can be constructed so as to answer the double purpose of keeping ice and preserving milk, butter, etc., I will give a description of one for the benefit of your numerous readers, which I built in the Fall of 1856, with a preserving chamber for this purpose.

Ice can be kept in large quantities during the whole summer season in houses built entirely above ground; but where it is desired to have a preserving chamber, and to secure a sufficiently low degree of temperature to attain good results, it is indispensably necessary that the earth should be banked up to the height of several feet against the outside of the building. In constructing my ice house, I took the advantage of a convenient and descending spot, made a pit fifteen by eighteen, and from four to five feet deep, walled it up to the height of nine feet, banked the earth up to the top of the wall all around, except a space for the doorway; upon the wall I put a frame six feet high, which gives a height inside from the bottom to the comb of thirteen, of seven twenty feet. I put in heavy sills in the bottom, except in a space four feet square for the preserving chamber. Upon the sills, I put a floor of two inch oak plank and on the top of this a floor of one inch pine jointed closely. This floor has a descent of two inches toward the preserving chamber, and it conducts the water from the ice to this chamber. I put in an inside frame, and lined it inside; then left a space of six inches between the lining and the wall to fill in with sawdust, and the partition between the ice and preserving chamber is also double, and filled in with sawdust.

To complete the preserving chamber, I first put in clean sand to the depth of four inches, then paved it with common burned bricks, they being preferable to hard on account of their capacity to absorb and retain a large amount of water. Poles were taken to have the floor exactly level in the construction and also very tight, so that all of the water from the ice shall be conducted to and distributed equally over the bricks. This keeps from so constantly cold as to preserve milk or cream, for from thirty-three to thirty-six hours, perfectly sweet, and butter very hard. Our valuable butter belonging to this mode of preserving sweet and butter in that during the warmest weather of the summer season, when cold sweet milk and butter, of a degree of solidity equal to that of the winter season is appreciated as one of our greatest luxuries, we can have it so from the simple fact that all that particular time the supply of the cold ice water is in excess.

Butter made and kept in this way does not become so soft as when being brought to place upon the table as that which has been kept in a spring of water, nor does sweet cream appear to hasten the development of acidity and sour. We have noticed no perceptible difference in the length of time which the milk may be kept sweet in regard to changes of atmosphere. I have observed at different times by placing the thermometer within one foot of the bricks in the preserving chamber, that the temperature was about fifty-four degrees, while it was ninety five in the shade outside. The sand underneath the bricks serves an important purpose by retaining the water and supplying it to the bricks by capillary attraction as much more as there is and a great supply comes from the ice.

The space above the preserving chamber should be open and ventilated to the roof, and over the ice there should be good ventilation to the roof, to carry off all the vapor which may arise from the milk.

An ice house constructed in this manner is one of the best cellars for a farmer for besides securing the luxury of preserving milk and butter cool, vegetables of different kinds may be preserved fresh until a time when crops are in demand, if your barrels good during the summer, and also cabbages. These latter were laid upon the ice, which superseded the necessity of cellars for them in the very warm weather of last June. Vegetables may also be preserved in this manner by far more easily than by the cellar method to early summer.

CHARLES L. MCCLAY.

Cumberland Pa., Oct. 1858.

WHAT FISH FOR THE MARKET.—Robert L. Pell of Ulster Co., N. Y., is a very successful fish raiser and fish dealer. He has demonstrated that it is as easy to raise fish as it is corn. It is already so practiced in France. There is now no reason why a farmer should not raise fish as well as beef.

Under this culture the shad has become a fresh water fish. The perch, cod are in a pond by themselves, as they devour all other fish; they also are of rapid growth, but will attain great age and immense size. They are fed on young shad. The trout are also in a separate pond, and are very abundant, large and fat. The pickerel are in a pond by themselves, as they devour all other fish; they also are of rapid growth, but will attain great age and immense size. They are fed on young shad. The trout are also in a separate pond, and are very abundant, large and fat. The pond for trout is nine acres, and about fourteen feet deep. It would seem that there is no difficulty whatever in the cultivation of fish, and as to the profit, Mr. Pell has stated his belief to be, that more profit can be derived from a pond of a single acre, devoted to pickerel, than from any acres employed in any other way. The time probable, is near at hand, when fish will be cultivated in this country for market quite as extensively as hogs or potatoes now are.

PHILOSOPHICAL AND MORAL DEPARTMENT.

MANIFESTATIONS IN LOUISVILLE, KY.

LOUISVILLE, KY., Nov. 1, 1858

CHARLES PARTRIDGE, ESQ.:

Dear Sir—Having read with interest the reports of the New York spiritual Conference in the TELEGRAPH and Age, I can not refrain from giving you in this letter a few extracts of my own individual experience. I can not date back when I became a Spiritualist, and can only say that I have been one so far in the past as memory goes. I had manifestations before I heard of the so-called Rochester rappings. I could not account for them, but frequently expressed my opinion by saying the rooms were haunted. I have say truly, with many others, if I had no evidence of spiritual manifestations except by and through other persons, called mediums, (and I have had some apparently very good tests through mediums,) I would this day be in a great quandary. But thanks to Spirit friends, they have always given me the best tests of their presence. When alone last spring, in April, (I am an early riser, always rising between the hours of four and five in the morning,) about five o'clock, or a few minutes earlier, I thought I must go into the parlor. The room was perfectly dark; one could not see anything at all. I felt my way to the sofa, and seating myself, in a few minutes I heard the rustling of paper on the center-table. It appeared as if some one had it in their hand, crumpling it together, so as to make quite a noise. I asked mentally if that was the work of Spirits. They rustled still louder, and lifted up a book and let it fall with a great sound upon the floor. They then rapped about a large rocking-chair that sat in the middle of the room. I saw a beautiful light just over the chair, that disappeared, and near the chair there appeared a pillar of vapor or whitish fog, about the height of a tall person, covered with a mantle of vapor. That disappeared, and they rapped loudly in another part of the room, as if intimating that their performance was through; and that was their office.

What could have impressed me to go into the parlor so early, and in the dark, and who could have produced these sounds and sights? No one was up in that part of the house. I know exactly where those were who were up, and what they were doing, for I had just left them when I came into the room. Of course it is understood that I know precisely the position of different pieces of furniture in the room, as I had been the last to leave the room the evening previous. I remained in the room until you could see everything distinctly by opening the shutters; so there could be no imposition in this case.

Now, almost any time in the morning when I sit alone, I receive proofs of the presence of departed friends, that had once been inhabitants of this world. I have had things thrown about the room when alone, making such a noise as to startle me.

Yours, etc., MARIA P. TIMMONS

SPIRIT COMMUNICATIONS.

BOSTON, MASS.

FRIEND PARTRIDGE:

Sir—As you have been kind enough to print my former communications from H. Clay, I now send a few more, which you may use, or lay aside until you have no better. These extracts were all copied by myself from the original manuscripts, in 1856, in California. I have to rise on the "Author of Mind." E. CONNELLY.

"*April* 10, 1856. What I was trying to explain was the action of mind in connection with hearing. The idea is, that there are different grades of mind of the same quality. You use the word quality, when you should use the word quantity; and by using the word intelligence, instead of the word mind, you would find that my idea would be correct. For instance—A possesses a mind of a high order and can comprehend more of a certain quality. B, on the contrary, has a mind of a low order of grade, but he can grasp or comprehend the same idea that A does, in proportion to the quantity of mind that he is endowed with. C possesses a mind of the same caliber or quantity of A, but he can not comprehend the same subject. D has the same quantity of mind that B has, and he can comprehend more of the subject than C understands, or comprehends more than A can, although he, A, has a much greater quantity of mind. H. CLAY."

ANOTHER EXTRACT.

"Do not center their (Christ's) judgment, but draw them their faults. Pile facts upon facts, until you establish the great truth that mankind does not retrograde after leaving this earth. One of the greatest errors that has ever been promulgated is the doctrine of eternal punishment, and that has done more to enslave the mind, and blind the reason, than any ten errors that have been committed. Discard it altogether, it is a libel upon the Almighty, and a disgrace to those who promulgate it. If such a punishment could be merited, they, of all others, would most deserve it. The great God who directs the mighty machinery of the universe is a *just God*. H. CLAY."

ON MORALITY.

"Some persons are opposed to Spiritualism, from the fact of its tendency (as they say) to immorality. Now, I grant that it does lead to laxity in many cases, but it is the abuse of it. Spiritualism, if properly studied, is the best mental discipline that can be found. It expands the mind to a much greater extent than any other subject, gives a finer tone to morality than any other creed or sect, and is worthy a place in companionship with the other branches of speculative philosophy in our seminaries and colleges. It can never be reduced to a perfect demonstration, for there is no way of bringing proof that will be received. Almost any one can receive sufficient proof to satisfy his own mind, but this will not satisfy others. H. CLAY."

MYSTERIOUS RAPPINGS.

BLOOMINGTON, IND., October 27, 1858.

MR. PARTRIDGE:

Dear Sir—Three years ago this winter, my sister, who lived in Pennsylvania, sent me a little pamphlet, in which the writer describes the method by which a lady first became a medium—by hearing thousands of little sharp raps or cracks in her bonnet. The raps and cracks continued in various ways until she became a full medium. I finished reading the little book about eleven o'clock, and when I went to bed, my head had scarcely touched the pillow, when it seemed to me there were ten thousand of little sharp cracks in my pillow. In fact they commenced precisely in the same way as described in the book which I had just been reading!

These sharp rappings continued for some time; at length they increased in sound and force, and eventually spread all over my bed, increasing in their forced movements until they became almost frightful. From that time to the present the raps have continued, together with a variety of other demonstrations. I never have been able to exercise the least control over these things, except that, by a mental request, I could induce them to go or come as I would choose.

Now, all I can say is this, that I do know that manifestations are, and have been, produced without any agency on my part whatever. Should I give strange raps, move heavy things, or do other things which are done by human power? Is it likely I would produce all these strange doings, and that for three long years, and that only to deceive myself? Beside I was not a believer in such at the time, nor never have been until quite recently. When the wise men of all the world get together in convention and decide these things to have been done through human agency, why, sir, a little child who is a medium, will be able to put all their wisdom to the blush. Or I have seen them do that which no human power could begin to do.

Now, Mr. Editor, I believe the cause of there being no more converts to spiritual manifestations is, that in the first place people are not fully convinced of the immortality of the soul; if they were, it would be impossible for them to doubt the evidence which is piled up mountains high in proof of the Spirit manifestation. The Bible is full of such proof; all profane history is full of it, especially the Roman and Grecian history. Can Spirits, or all Spirits, pass through solid matter or perform miracles? I am led to this inquiry from what I see in Judge Edmonds' works, which contrary the idea that only the more sublimated or attenuated Spirits could pervade solid matter.

Truly yours, WILLIAM HUNTER.

A FACT.

MR. PARTRIDGE:

As I believe, it is your wish to have facts authenticated with Spiritualism forwarded you, I send the following account of an incident that occurred at Dr. Redman's great public circle last Tuesday night.

Our circle had been seated for a short time, during which certain communications had been received by some of the party, when, from a defect in the meter, the gas was suddenly extinguished. While waiting till lights could be procured, our Spirit friends signified their presence by touching and handling several of us. During this time, and until the gas was re-lighted, the mediums hands were freely charged by persons sitting on each side of him. Shortly after our darkness was dispelled, in consequence of a door having been left open, a lady rose to close it, and in doing so, found that "the skirt of her dress was firmly fastened by a knot to that of a lady sitting on the opposite side of the table." This led to the perusal of a communication which had been received by the lady first alluded to, with directions to defer reading it for a while, and in it she was told that "her Spirit husband was the operator." Now as it was impossible for any one to get under the table without detection, and as our medium was well cared for by his adjacent friends, I would be glad to know how the modern skeptics will account for the occurrence, denying, as of course they will, that it was the act of a Spirit?

While writing, I feel I am doing investigators a kindness by directing their attention to the séances which are held at Dr. Redman's, 105 Fourth-avenue, on every Tuesday and Thursday evening. I have now been a constant attendant at them for weeks, and have witnessed the giving of some most extraordinary tests of Spirit presence, under circumstances which precluded all possibility of their emanating from the medium's mind. Indeed, everything connected with these circles is done in so perfectly fair and open a manner, that *that* mind must be despicably blinded by skepticism, or deeply involved in duplicity, that can assign any other cause for the manifestations there made, save that which is claimed for them. SSA.

NEW YORK, *October* 31, 1858.

We are sorry that persons who have witnessed important spiritual manifestations should ever fear to state them over their own proper name. We have generally declined to publish such facts without giving the name, but we allow this to form an exception to the general rule. We think persons ought rather to fear for not testifying openly to so important a phenomenon. ED.

P. B. RANDOLPH IN THE "MINISTRY."

EDITOR SPIRITUAL TELEGRAPH: OSWEGO, *Nov.* 1, 1858.

DEAR SIR: No doubt you were, from what you observed at the late Convention, somewhat prepared for the step recently taken by one who has, in times past, done good and noble service in the spiritual ranks. I refer to Dr. Randolph, who has left his post and gone over to the church. I have had a long talk with this now reverend gentleman, as I suppose he must henceforth be called, and have arrived at the conclusion that in the years gone by, he drank so largely of the philosophic fountain that he became satisfied, and hence the recent crash. Mr. R. is just as good a Spiritualist to-day as he ever was, believing—as truly in Fourier—good and bad, as he did in the heyday of his remarkable manifestations. But, (and here you have the whole secret,) Mr. R. realized a point where his soul needed rest—religious rest—and not being able to find that in Spiritualistic science, he now seeks it in Spiritualistic religion. I heard his so-called recantation, and as the press is widely circulating the story of his delusion, I hasten to give you the real cause and substance of his recent speeches. That results most calm, to all parties. He expressly stated that his insanity, under which he laboured nearly three years, was the result of *blind* obedience to Spirits—the constant dwelling on the one engrossing topic—and the inability thence resulting to master himself. He believes in dynamic presence, and having seen much trickery by so-called mediums, is inclined to throw up the whole thing, and seek rest in religious organizations. He accepts Spirit works but insists that religion shall be the basis, and not philosophy.

Respectfully, E. SUSAN.

A VISION.

The following account of a vision, beheld by Almeron Wolcott, of Oxford, Chester county, Pa., I obtained last spring, intending to offer it for publication, but have neglected to do so till the present time. I give it, pretty much word for word as related to me by the medium.

There appeared to be an immense structure, or building, presented to the medium's view—apparently some hundreds of feet in dimension each way. The dome and windows were of a Grecian style of architecture. The material of which the building was composed appeared to be large, and of dimensions resembling granite of a dark gray color. The mortar appeared to be mixed with blood, streaks of blood were visible through it. The foundation appeared to be resting on a rock [illegible] from darkness. Here and there scattered along, I could see a chain as all in gloomy fastness, then in one, hand, leg, and foot, extending out from beneath the foundation. The cave of darkness appeared to be some five or six [illegible]

Then there was presented to my view a vast concourse of human beings surrounding this edifice, with great anxiety depicted on their countenances. Then the face of nature appeared to be agitated and directed to an immense upon one extending beyond this building as far as the eye could reach. It was smooth and calm as a mirror; there was not a ripple upon its surface.

But upon the very extreme verge of the horizon there was a large and dangerous mass of black clouds, which appeared to be extending and upon the smooth surface of the ocean began to show indications of a coming tempest.

I now cast my eye again upon the individuals surrounding the building; they appeared to be in great terror and consternation; they were running hither and thither in every direction through each other, trying to guard against the impending danger to the building.

In answer to the inquiry, What does all this mean? there appeared across the front of the building in large bright letters, the motto, "The False Theology."

My attention was now irresistibly drawn to the sea, or ocean. The whole heavens appeared to be covered with large black clouds from which the vivid lightning continually flashed. The waves were running and roaring very high.

Here again, in response to the inquiry, What does all this signify? there appeared on the top of each wave, as they advanced toward the building, a bright letter which, being read, composed the motto, "The Sea of Public Opinion." This vessel, and each wave was again surrounded by a bright and brilliant lamp—each lamp having a letter which, being read in connection, composed the motto, "Spiritual Light."

The storm now appeared to increase in violence; the waves were lashed to fury, and the tops torn off. The commotion one around the building was very great; but it was all of no avail. The winds and waves both struck the building; it was overcome and swept away, and not a vestige of the building or land were left to tell the tale. The ocean appeared calm, serene, and peaceful as before.

At the close of the vision the following information was obtained from the Spirit who professed to be the author of the vision: He said he was born in Spain; educated to the profession of arms, imbibing all Spain's prejudices. "I came to your country," said he, "in pursuit of adventure and gold. I would rather tell what I am than who I am. This night three hundred and sixteen years ago I breathed my last on the banks of the Mississippi, and was buried in its waves." R. R.

Geneva, Pa.

CURIOUS DREAMS AND SOMNILOQUISM.

The following remarkable narrative, which is in considerable manner a communication between the spirits of distant persons, during the slumber of the body, was addressed to the writer of this introduction, by a well known and perfectly reliable gentleman, and was inserted in the last volume of the *Conversations*, pp. 374, 375 which that publication was under our editorial charge. It is deemed too interesting upon the particular branch of psychological science to which it relates, to be lost to the readers of the TELEGRAPH, and is accordingly here republished. A.

In the time of the war of the Revolution, in what is now known as the town of New Lebanon, some twenty miles east of Albany, lived a respectable farmer by the name of Thomas Whiting. He had two sons, Joshua and Levi, being at the time (1776) young married men, were jointly engaged in managing their father's farm. It so happened that in one of the requisitions made upon the militia company of which they were members, Levi the youngest brother was drafted among others for active service; the term designated was six months. But as the interest of the brothers in business was mutual, they agreed to share equally in the fatigues and privations of the camp, and it was arranged that Levi should serve the first three months, and then be relieved by his brother. This arrangement was the more readily agreed to by the officers in command, as one of them, Levi Skinner, was a relative, and the commander of the regiment, Col. Whiting, was a resident of an adjoining town, and the two, of course were not strangers to each other. The place of rendezvous was Albany, where they were dispatched in the vicinity of Lake George. Their principal duty was to keep the Indians and Tories in check, and guard supplies on their way to the American provisions at Ticonderoga.

Shortly after the arrival of the new levies at Lake George, Levi received a wound by a spinter passing between the bones of his left leg, while on board a scow on the lake transporting provisions and stores. The wound rendered the limb for some time for several weeks, but as nothing serious ensued he was presented to the care of his surgeon. About the time of his recovery the regiment had orders to join the main army and assist in the reduction of the place. Preparations were accordingly made; orders to march up the regiment had been read to parade, and the day fixed upon for marching, when was the second day after the orders were read.

On the night following the reading of the orders, Levi dreamed he saw his brother's corpse on the high ground near Albany, a place to him well known, and there charged him to tell his brothers that he could make no preparation to come and take his place at the expiration of the three months, as agreed, for he should be at home on such a day, meaning a day some two weeks short of the three months. This message he dreamed he repeatedly urged his brother to tell his brothers, which he promised to do; he then received to camp (he lived there), and took possession of his body as it seemed to him, at the moment he dreamed repeatedly testing the wounds.

He arose and attended to the duties of the day, which were very numerous, being the last day they were to remain, but he dreams haunted his imagination and he had been taught to interpret dreams by the rule of contraries, he was impressed with the idea that it was a warning to him that he was never to return to his friends or his home. On that day the regiment was reviewed by an officer in the service of which the company attached to Lord Stirling; that he was impressed with a feeling of presence a discharge for Lord, but as he had made no application he knew not how to effect it. The Lord replied "we can see upon him, he is the only surgeon left in the company." This conversation between the surgeon and Lord Stirling was related by the Lord after his return from the army. At night Lord, who as before stated, was acting in the capacity of first surgeon, went to the Colonel's quarters to present the report of the state of the surgeon. The room was filled with officers and after his report was presented, and he was attending to the wound of an injured soldier, the surgeon suddenly fell and lay as dead, and breathed like a labored pulse, without making any sign or motion, on getting to a light he opened and read the dispatches signed by the surgeon, and addressed by Colonel Whiting. The surgeon was very great, insomuch as he had neither asked nor expected any such thing. Then the dream rushed upon his mind, and he concluded he should have ample time to get home on the day appointed in his dream. But in the morning he was appointed by the Colonel to take charge of some baggage which he refused to send to Albany, by some baggage wagons expected from the north, three of four days hence and consented to do so. These agents he dreamed remunerative him, but this thing would prevent the possibility of his fulfilling his appointment. However after being in charge of the baggage a few hours, a man was found that a man who had been detained in the expected wagons, and was obliged to wait for them, was there, and offered to take charge of the property, which offer was accepted. So the change was made and our hero was soon on his way home, considering that he had gained time from the necessity to fulfill the appointment.

He reached his home and business of [illegible] after to travel on all he was compelled to attach a strap to his foot, and with the other and to his hand rose to his feet from the ground, and in this manner proceeded slowly and with much pain, having given up all hopes of arriving at home at the time appointed in his dream. He had not entered at Albany and after he had passed a certain house some rods a woman called to him from the house and enquired where he was going. He replied to Albany. She bade him come back and rest himself, for he never would get there at the rate he was going; and her husband was nearly ready to start and he Albany with a team, and he would go with him, without offering to be appointed to do it immediately. Then upon the dream presented itself, he accepted the friendly offer, and in an hour or two the husband came to the house, preparatory to the journey. The team was immediately and arrived to take passage. He did so, and in the morning found himself at Albany, refreshed and apparently with sufficient time before him to reach his home before night. This was the appointed day. He set out from Albany a cripple in dream, but on he had accomplished half the distance, he was upon which him. He had again recourse to the strap and then he managed to drag painfully along until he found himself within three miles of home and now almost, which he met one of his old neighbors coming from his field and addressed by the way side upon a log. He hobbled along and seated himself beside him and after the customary compliments and inquiries, he told his neighbor that he must hurry with him as it would be impossible for him to reach home that night. His neighbor replied that he had some time a long distance off and upon him, and had not the time to stop a moment, he the surgeon purpose of visiting the town. Then again did he dream how shall he do it, and the same problem presented itself.

It is now proper that we take a view of the scenes of home on the same night as he dreamed yesterday, on which the [illegible] dreamed that he met his brothers with the dreadful news that he was a prisoner, which he was unacquainted, and upon inquiry found that the passage mentioned to the surgeon. The brothers had been making preparations to go and meet the [illegible] but so strongly was the impression made upon her mind of the reality of the meeting that she could not dissuade her husband from further preparations, she knew that he had very lately, and she was positive he would be home on the last day of his dream; and as the appointed hour, as he had told her, for a day dawned; and as the appointed day approached, the anxiety on the mind of the absent soldier to make every preparation to be in time of meeting something more than usual preparation to be in time of meeting something more than usual the surgeon, but she was unable to relieve the more confidence the surgeon, but she was unable to relieve the more confidence the anxiety of whose wife, mother, and sister was impressed, and the anxiety was to meet on the appointed day and made the preparations that it was equal for some to make. As the appointed day was rapidly drawing to a close and the soldier did not make his appearance, the good father relieved his daughter of her [illegible] in the [illegible] of his house, the mother she was just left in the bedroom of her house, the mother she was just left in the bedroom of the house, and if he would just [illegible] the hall on hour or two at most on Lord. He did so and [illegible] the dreams. The hour hour passed, the sun had disappeared behind the hills in the west and the [illegible] had retired within to bed and all but the mother remained upon the dilemma of dreams, when suddenly the discharge of a musket in front of the cottage aroused them from the hour of an absent death. They rushed to the door and the last words uttered by the departed soldier were directed to his brothers with "Where have you been your [illegible]?" The reply was, "I have had they would not [illegible] me." The father exclaimed, "In heaven were children, or [illegible] prisoners." The explanation was given by Lord [illegible] the dream and the [illegible] circumstances, and the whole [illegible] in the other were after firmly believed in the possibility of the communication of mental objects.

The surgeon and [illegible] dreams were [illegible], and their [illegible], the mother has [illegible] the [illegible] of a soldier having in the possible [illegible] was well acquainted with all the parties and heard the soldier relate it on many occasions and from the character of all of them, to be a faithful of the truth of the story known to the case. The soldier has also said the communication to the daughter of Lord Stirling was made [illegible] the [illegible] she stated to him that she had heard her father and mother on many occasions when both were present, relate their dreams of their children, which were confirmed by the immediate presence of the soldiers relative and that she had many times in her presence the dreams relating by her mother, but there were accompanied with her other dreams by a few years since, a daughter, but rather than the dreams is a natural relation of the powerful hope in the mind.

WARNED OF HIS OWN DEATH.

When I was a child I often heard from several individuals, respectable persons, witnesses of the fact, who all corroborate the testimony of the mother, a woman called death, appearing to a member of our own family, under circumstances I will relate for the benefit of those who like myself are unacquainted or skeptical, or some perhaps of "an unbelieving" inquisitiveness to believe in the existence of such things.

An aged of mine married a [illegible] Quaker [illegible] and [illegible] a [illegible] which [illegible] to [illegible] and which [illegible] to [illegible] of [illegible] this after a time to the point of death.

While lying in the condition of Mormonite [illegible] he [illegible] that he had [illegible] to [illegible] he was [illegible]. He [illegible] with [illegible] of death, which I believe to [illegible] [illegible] was bringing to the [illegible].

This [illegible] affected his spirits and he [illegible] to [illegible] the [illegible] of [illegible] [illegible] and T. [illegible] and to the [illegible] [illegible] [illegible]

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, NOVEMBER 13, 1858.

RELIGIOUS FANATICISM.

Perhaps it is superfluous to qualify fanaticism by the word *religious*, in order to indicate the character of this article, since fanaticism is conceded to be an ally or common outgrowth of our common religion; or, in other words, that it is our common religion gone to seed.

When we contemplate the subject of religion from a rational stand point, it seems surprising that the word fanaticism, or any other word which signifies wild enthusiasm and mental frenzy, should become so intimately connected with it, and we must look deeply into religion itself, and know what it is and what it is not, in order to know why fanaticism has become so prevalent, and why it is almost exclusively connected with religion.

What, then, let us ask, is genuine religion? We reject at once and forever the definition given of religion by Webster and others, who knew but little or nothing of it, and claim to stand in the effulgence of the nineteenth century, and ask *what is genuine religion!* Is it the popular theological dogmas? Is it a scheme of an infinite Creator who knew all things from the beginning, and created human beings knowing at the time that he was making subjects for the devil to torment? Is it a scheme of omniscience and omnipotence to indulge in creating human beings haphazard, and then, by after thought and a supplementary scheme, to attempt to save his children from eternal damnation? Is it a scheme of divine wisdom to create me to be damned, and my brother to be saved, and he, my brother, to live *here* as the elect of God upon my hard earnings, and do nothing but intercede for my salvation *hereafter*, while he eats out my substance *here!* Is it a scheme by which certain men may live by selling out the privileges of salvation to the dead carcasses buried in pretentiously consecrated grounds? In a word, Is it a scheme of deception in the most sacred things of human existence, to frighten and defraud the ignorant and the credulous out of their happiness here and hereafter, and their moral integrity and wits, and their hard earnings?

No! This is not genuine religion: it is the popular, fashionable, and false religion of the nineteenth century. Genuine religion involves the most sacred interests of all mankind. It challenges a serene observation and contemplation of unfolding nature—the relations of mind to matter, man to man, to the universe, and to his Creator. It inspires confidence in an even-tempered, impartial, all-wise and omnipotent Father, on whose bounty, and in whose blessings, men live, move, deliberate, and have their being. It honors skill and industry with its bounty—and observation truth and honesty with peace and happiness. It has no element of fanaticism, or any alliance with it, but it is grounded in sober sense, in industry and honesty, in observation and attestation of each and all of the human senses, in the deep serenity of the human soul, and the profoundest deliberation of the human intellect.

This religion has no indolent priesthood, no cant, no deception, no fraud, no threats, no fear, no devil, and, consequently, no means of defrauding the neighbor out of his legitimate earnings under pretense of saving him. It has no policy, no fanaticism, and no partialities. It is fraternal, bold, outspoken, truthful, straightforward, just, deep-thinking, earnest-working, steadfast, progressive in laudable and divine purposes. Popular religion must give place to this, or religionists will run riot with insanity. The religion of to-day is illegitimate, and scorns the facts, even, on which genuine religion is based. Its priests preach and pray that the people may believe that a life awaits them beyond the grave, but if one of them affirm to its truth, and declare that there are tangible evidences of it, and that they have conversed with Spirits, they are at once denounced as insane, or blind, or heretics, and are hustled out of the church; and all this for simply affirming by a living experience, that what the priests say is true. This shows clearly that such preaching and praying is merely a farce, and that there is no sincerity in it.

Preachers do not seek to instruct, but to excite and amuse speculative minds. There is but little or no genuine practical truth in popular preaching. There is a pretense of sacredness, but it is the sacredness and reverence of ignorance; neither the preacher nor hearer knows why they esteem it sacred or reverential. True religion and genuine Spiritualism are one and the same thing, having for their basis the same or similar phenomena and experience—namely, spiritual manifestations. And we ask, in the name of common sense, what there is or can be in communion with the Spirits of our friends from the invisible world, more than there is in communion with them here, that should bewilder minds and make fanatics? We affirm, without the fear of successful contradiction, that if any body has become bewildered or fanatical about Spiritualism, after having enjoyed communion with Spirit friends, or experienced other genuine Spirit manifestations, the cause lays *outside of Spiritualism and of genuine religion*; and we venture to affirm also, that the real cause is to be found in the false and frightful religious teachings before spoken of. Who ever heard of a so-called infidel or scientist becoming fanatical over Spiritualism? Nobody. They have had the good sense to reject this terror preaching, and to believe rather, that the Author of our being was at least humane and sane, and not worse at least than men, and therefore they can witness facts demonstrating the existence of God and Spirits without going mad over them. They are seeking for *truth*, and have no fear that truth will hurt them, wheresoever found, or howsoever it is opposed to their former opinions. They are calm and serene in their researches, and generally evince more confidence in God than the so-called Christians of our day.

All the fanaticism and immorality, too, with which modern Spiritualism has been troubled, (so far as we know,) has been manifested through those who have been subjected to the hot-house terror doctrine of the popular church, and have come out of the old church, unshorn of its terrors and its nonsense. They are authoritarians, having been instructed to believe that everything which claims to have come from the Spirit or invisible world, is the word of God, or, at least, is absolute truth—a "thus saith the Lord." Consequently, they believe they must do something quick and grand, or be damned; and fanaticism takes the form of a mission to Jericho, Mountain Cove, or the Kiantone Springs, where a St. Paul—a Christ—or, lately, the "Angel Movement," can be inaugurated on the authority of a "thus saith the Lord."

The insignia of all fanaticism is the bombast and cant of popular religion, of which we give the following fresh specimen from J. Van Deusen, the inaugurator of "the Angel Movement:"

"Wo! wo! wo! unto the inhabitants of the earth. Because of deceipt, treachery, and guile. As a whirlwind shall distruction now come swift upon them, saith the Lord God." J. VAN DEUSEN, Medium.

Mr. Van Deusen writes us that the above communication was given by impression on his mind, as he was walking through Bleecker-street, from the rooms designed for his "Angel Movement," and that he wrote it down on the margin of a newspaper.

Now, here is a man walking our streets without a straight jacket, pretending to be the medium of the "Lord God," and seriously, as it seems, putting forth the old stale threats and scarecrows of popular religion, whereby to decoy the credulous, and to raise money from those who hope thereby to be saved, or to receive a reward. He has the audacity to put forth this consummate nonsense as evidence of his importance and his spiritual mission. This man is the Mormon renegade, and we believe he has run through several religions before. We have published some of his letters and advertisements, not because we had any confidence in his pretensions as to his mediumship and "the Angel Movement," but because we are unwilling to sit as an inquisition over anybody, but are willing everybody shall utter themselves, we claiming equal rights to do so. We may be mistaken, but we have no respect for any "thus saith the Lord God."

We have another communication, dated September 1, purporting to come through a medium in another quarter, and from Christ, who was coming on the fifteenth of September last—"to destroy the far-famed great city of Babylon of North America." This communication is made up chiefly of threats, sectarian cant and bombast. Indeed, all, or nearly all, the communications we have seen or heard of, claiming to come from such church dignitaries, are of this character. They seem to emanate from bombast and conceit. Who, in his senses, believes that these communications have any better origin than the wild enthusiasm of popular religionists? These pretending mediums deceive themselves with vain ambition and desire to be mediums for some of the Apostles, Christ, or "the Lord God," and they have not sense or judgment enough to know they are not mediums for anything but their vanity.

We by no means, deny that the Apostles, or Christ, may communicate with mortals, but we do not believe they are fanatics, or would talk so foolish as the specimens we have seen. Finally, modern Spiritualism is troubled with the same character of fanatics that are so numerous in the popular church, and whose Spiritualism, religion, and God, are no more nor less than their vanity. Neither Spiritualism nor genuine religion should be adjudged by or from them.

Mr. Pierrepont at Dodworth's Academy.

Rev. John Pierrepont has been re-engaged for three Sundays, to speak for the Spiritualists at Dodworth's Academy. Last Sunday he related some of his personal experience, which was very interesting. One case was briefly as follows: On the 27th of August, 1857, Mr. Pierrepont addressed a letter to Dr. Channing, in the Spirit-world, stating that he had, through several mediums, been requested by what purported to be his Spirit, to make himself acquainted with the facts and philosophy of Spiritualism, and that, if it was true, he wished Dr. Channing to so inform him, and give him such other information as he might perceive that he needed. The letter was put in an envelope, pasted, and sealed with his seal, and sent to J. V. Mansfield for answer, without his opening it. No person knew that he had written such a letter, and he waited some two weeks for a reply, and received none. His granddaughter, who was a medium, called on him, and Mr. P. asked if the Spirit of Dr. Channing was present. The answer was written, "yes." Mr. P. asked him, "Are you aware that I have written you a letter?" Ans. "Yes; and I have been trying to get the control of Mr. Mansfield, so as to reply to it through him." A few days after this, he received a lengthy and specific answer from Mr. Mansfield, which he read, and which contained several extracts from his letter, and the replies were such as to show conclusively that the writer knew not only the contents of the letter, but several other private matters not mentioned in the letter. Mr. P. exhibited his letter sent to Dr. Channing, care of Mr. Mansfield, with the seal and envelope unbroken, and it seemed to be a clear case.

Mr. Pierrepont was ill in New York, and Dr. Parker attended him several days, without giving relief. Mr. P. wrote a letter to his old physician, Dr. Gorham, who went to the Spirit-world many years since, and prior to the birth of his granddaughter, to whose care he addressed the letter, she living at the time in New Bedford. Mr. P. soon received an answer from Dr. Gorham, recommending him what to do, which soon relieved him; but in Dr. Gorham's reply, he said, there are two Dr. Parkers in New York, one Willard, and the other Edward Parker, (we believe these are the names he gave). This fact Mr. Pierrepont did not at the time know; he only knew Dr. Willard Parker, who attended him: his granddaughter had no means of knowing either. He asked where this information came from.

Mr. P. related many other seemingly conclusive proofs that Spirits communicate. Next Sunday morning Mr. Pierrepont will speak on the Odic Lights, in which he has had a large experience, and no doubt will give an interesting lecture not only to Spiritualists, but to scientists.

Short Articles.

Our supply of brief articles now falls a little short, and we would thank our kind correspondents to remember us in this regard. Communications which would make from half a column to two columns, presenting any important and well-digested *thoughts* on any branch of our spiritual philosophy or collateral subjects, will always be thankfully received, and will stand a far better chance of speedy insertion than articles that are much longer. It is, however, of course understood to be the editor's duty to his readers to exercise a discriminating judgment as to what matter would, and what would not, be proper and profitable to publish; and in the exercise of this duty we are often obliged to reject communications that are furnished us, as either being incompatible with the objects of our paper, or not adapted to interest or instruct our readers. Of contributions that have shared the fate of rejection, it has

heretofore happened that a large proportion have been those which purported to be dictated by illustrious personages in the spiritual world—such as Washington, Franklin, Jefferson, Webster, Napoleon, Shelly, Byron, Socrates, etc., but which unfortunately have had *nothing* to recommend them except their *great names*. If unfledged mediums would moderate their ambition to be in such illustrious company until their own personal planes of wisdom and goodness become such as to render the coveted association fitting and spontaneous, they would probably be far less liable to be imposed upon, either by their own vain fancies, or by counterfeit Spirits.

We will here say, again, as heretofore, that any interesting and well authenticated *facts* that may be sent us, will always be sure of insertion. However inartistically they may be written, we will undertake to correct the composition, or *re*-write it, if necessary. Our friends will bear in mind that we always require a *responsible name* sent with any article concerning which there may afterward be any questionings or dispute, though if it is particularly desirable that the name should be withholden from the public, we will preserve it in confidence until we may have occasion to use it.

EDITORS WITH SPIRITS.

C. W. Webster, Esq., editor of the Mohawk Valley *Register*, says, "Our partner," meaning his wife, "witnessed some manifestations," and he in a very manly way gives the benefit of this observation to his readers. It is so rare that editors are fair and honest in giving reports of Spiritualism, that we desire to give full credit for this marked specimen of candor from such sources, and we presume a large share of the praise is justly due in this case to the "better half" of the editor of the *Register*. Women are more observing, appreciative, and earnest, in respect to spiritual things, than men, and if their influence were more fully represented in the new-paper press, Spiritualism would doubtless stand a far better chance for a fair representation before the public.

It is exceedingly rare that an editor reports anything of Spiritualism, even when able to speak from his own experience and observations, without interspersing it with such remarks as are calculated to ward off the force of facts. Such remarks they use as physicians use sugar in their medicines to make their patients take the small moiety of the healing element. The editor says:

Most of our readers have heard more or less about "Spirit rappings." Marvelous stories have been narrated by the press, which require a deal of credulity to believe, although corroborated by the highest testimony. So irreconcilable with our ordinary conceptions of cause and effect are the phenomena witnessed on these occasions that even the witnesses who behold them are loth to believe that they are not the work of jugglery and collusion. Being so remarkable as to be considered delusions by eye-witnesses, it is not in the least strange that others should be skeptical. So mystical and successful have been the arts of the magician, that we are apt to attribute to his wand those exhibitions that can not be solved by natural principles. But, in what are denominated "Spirit rappings," there are some mysterious features, beyond the usual scope of the magician, which import to them additional character and importance. And, however extraordinary they may seem, if they are the result of fraud, the secret remains yet to be discovered and divulged. Our partner, while at Buffalo the other day, witnessed some "manifestations," which, we presume, our readers will be interested in; so we furnish the facts as related, for their entertainment and consideration:

"Through the politeness of a friend I was invited to visit a 'medium' in the city of Buffalo, on Friday evening last, and witness the manœuvres of the 'Spirits.' The party consisted of one lady beside the medium, and three gentlemen. The medium was a girl about thirteen years of age, unassuming in manners, and seemingly free from the trickery ascribed to persons in such capacity. While these manifestations are usually conducted in the dark, in this case not only was the room illuminated, but the medium actually required it in order to call the Spirits in play. Hence the chance for deception was diminished. The first intimation of the presence of 'Spirits' was by beating a tune, as with a hammer, upon the floor, while the little girl entered the room. The next was the removal of a heavy table, covered with books, from the wall to the center of the room, with not a hand near it. Questions were answered with marvelous accuracy, by raps—one for no, and three for yes. A guitar was placed under the table, and the 'Spirits' requested to keep time to the singing of the medium, which was done with great correctness; after which the guitar was thrown three or more feet in the room, and broken against the wall. Chairs were moved from one room into another, and each of the spectators was in turn rocked in rocking chairs, and tipped from them by this invisible agency. A common lead pencil was placed by me under the table, and at my request was removed into a back bed-room in the story above, where I found it on resorting to the room. At my like request it was again restored to the room below—and in its transit both ways we heard it rattling upon the floor. The girl asked the 'Spirits' to lift her from the floor, when at once she was raised about a foot and a half, by merely resting two fingers of one hand gently upon the shoulder of the lady present. A light sheet-iron stove was so securely held by this power that a pair of stout arms could not stir it. The 'Spirits' told me when a friend of mine was to be married, corresponding with the day fixed for the nuptials; how old I was; how many members I had in my family; and other facts which staggered my incredulity. To test the nature of a personal contact, I asked the 'Spirits' to give me a kick on the shin, when I received a 'demonstration' on my pedal extremity which well nigh brought me to the floor. I asked for no further demonstration of this character. I left the house, believing more firmly that 'there are more things in heaven and earth than are dreamed of in our philosophy.'"

THE DEMONIACS OF MORZINE.

The Paris *Revue Spiritualiste* republishes from the *Journal de Genève*, an account of a singular demoniac possession, or what appeared to be such, which prevailed some months since at the little village of Marzine, situated in the Alps, in Savoy, about three leagues from Thonon, on the road to Samoens. The *Journal* is skeptical as to the alleged connection of Spirits with the affair, but gives the facts as it had well ascertained them from a direct source of information; and from the account we translate and condense the following:

"In the month of March, 1857, after a fright, a young girl of nine years, fell into a singular state. It was a state of profound slumber, which continued from fifteen to thirty minutes each day, during which time she was entirely motionless. If one of her limbs were lifted, it would fall laxly and inert, and one might have believed her dead if she had not continued to breathe in her normal manner. At the end of a month this condition changed, and her eyes commenced to move and to open; they seemed strongly convulsed, and rolled in their sockets with extreme rapidity. Then her form, which was insensible, expressed great terror, and all at once she commenced uttering shrieks, unintelligible at first, but subsequently speaking with a crying and forced voice.

"At the same epoch (May 1857), a second girl of twelve years, was taken in a similar manner, and presented similar phenomena. After several days of these periodical crises, she also began to speak.

"These girls both declared that it was not they who acted and vociferated in that manner, but the *demons* who were in them. They continually spoke of serpents, devils, and swore at each other at pleasure. They were believed to be possessed, and the curate had the imprudence to exorcise them. But they mocked him and called him a fool, and declared that there would soon be other young girls who, like them, would be possessed of demons."

The writer in the *Journal* thinks that this declaration, by working on the imagination of others, had, of itself, the effect of producing what followed. Be this as it may, it was not long before three children, one of whom was only seven years old, fell into this same singular state; and soon afterward the number was increased to twenty-two, among whom there were but two who were as old as twenty years. Only one boy was affected, and he was thirteen years old.

"Meanwhile the intensity of the phenomena increased, and the little demoniacs commenced to run through the fields and the woods, mount up trees with extraordinary agility, and poise themselves on their tops. But if the crises ceased while they were up in these hights, nothing was more singular than their embarrassment to know how to descend. These children, moreover, never on awaking remembered anything which took place during their crises.

"One of them, Victoire V....., aged sixteen years, of a countenance and character very mild, was the most wicked. Not only did she ascend and descend the trees with extreme rapidity, but when she was up, she would balance herself, and jump from one sapling to another after the manner of a squirrel or a monkey. Then at the grand ceremony of exorcism in the church, in February, 1858, where the curate had brought them all together, to the number of thirty, it was she who, seizing hold of the communion table, and of the robe of the curate, rolled in atrocious convulsions, and, foaming at the mouth, cried, 'You can not cure me, you poor wretch; you are not the strongest; the demons laugh you to scorn; they make grimaces at you'

"All the others also uttered terrible cries, and it was a fearful spectacle to see all these unhappy girls writhe in convulsions, and insult and blaspheme things the most holy. * * *

"One of them pretended that the demon who possessed her was an Austrian, and she spoke a gibberish of which no person understood a word, but which was declared to be the purest German.

"The priest spoke to another in Latin, and was satisfied with the responses he received in French."

The exorcisms of the priest proving totally ineffectual, four of these unhappy creatures were afterward cured by magnetism, and others, at last reports, were under the same treatment with fair prospects of relief. The malady, however, continued to propagate itself at Morzine, and at the last accounts there were about forty persons under its influence; and it was reported that it had also appeared at Taninges, a neighboring village.

It is easy to set down all this, as the *Journal de Genève* does, to the score of *imagination*; but it would be difficult, we apprehend, to point out any well-ascertained and clearly defined physiological or psychological *law* that can account for any considerable portion of the phenomena. Let it be admitted that the fright which the first girl experienced, may have been sufficient of itself to produce the periodical crises of abnormal slumber, and her subsequent contortions and vociferations; yet what but a power similar to that which has been recognized as *flowing through*, but not *possessed by*, "developing mediums," (as they have been called,) can account for the strange and rapid propagation of this "*malady*," as it was termed? And what was it in the realm of merely physical causes, that could have fixed in the minds of the innocent and unsophisticated girls, the idea of *demons* as the agents of those movements which *they* themselves were unconsciously performing? And who was it that instructed them *how* to so exactly imitate the peculiar actions which the psychological history of all ages has attributed to demons, and of which it may be presumed that most if not all of them were totally ignorant! And whence their strange and unconscious powers of leaping, climbing, speaking and understanding foreign tongues, etc? And whence the intelligent and consistent concert of speech and action between themselves, except by obeying foreign intelligences which perfectly understood each other? And whence the apparent wickedness of those manifested dispositions which it was acknowledged were *not natural* to themselves?

"The Herald of Light."

This Magazine for the month of November, has just been received. It contains articles with the following titles: Revivals of Religion in the New Church; Avoid Controversy; The Children of Hymen; Internal Order of the New Jerusalem; Who and What is Jesus Christ; Heavenly Creations; The Husking at Deacon Fowle's; Goodness; Divine Order of the New Church; Finding the Saviour; First Book of the Christian Religion; The Crisis.

The *Herald* is edited by Rev. T. L. Harris and published at 147 Broome Street, at $1 50 per annum. Single copies for sale at this office, at 15 cents.

To Correspondents.

We fear that the treatise of "P. O.," of Mobile, as he describes it, would be far too lengthy, as well as too speculative and heavy, to be well adapted to the columns of the Telegraph. It is usually best to publish a treatise of that kind in the book or pamphlet form.

"N. P.," of Dodge's Corners, Waukesha Co., Wis., is informed that we know nothing of his Manuscript further than that a single installment of it was brought to our office some months ago, and after we had decided not to publish it, it was taken away by the same hand who brought it. We presume that if "N. P." will write to the office to which he forwarded his MSS., enclosing stamps to prepay postage, they will be safely returned to him, and all necessity for further "blow ups" will be happily obviated.

SPIRITUAL LYCEUM AND CONFERENCE.

THIRTY-FIRST SESSION.

Question: What are the causes and conditions of the phenomena, and the reasons for and against the supposition that they are produced by Spirits?

Dr. Orton said: Most persons present would doubtless agree that the cause of the phenomena was spiritual. With respect to the conditions inquired for, he thinks the physical phenomena depend entirely upon some physical peculiarity of mediums, and are not in the least dependent upon their intellectual or moral nature; that is to say, a person on a very low plane as to morals, may be an excellent medium, nevertheless, for phenomena which appeal merely to the external senses. But there is another plane of manifestation, higher, internal, not obvious to the external senses, which requires as a condition an elevation of the affections and a purification of the moral nature. For the *strong* reasons in favor of the spiritual origin of these phenomena, we must go back to a careful analysis of human nature, when the rationality of spiritual intercourse will be apparent. The facts of mesmerism prove that mind can impress mind, independently of the body. Hence it is demonstrated that *mind can act*, and this is the basis of rationality upon which he rests the mental or higher-plane phenomena of Spiritualism. The reasons for the spiritual origin of the lower or physical, may be stated, briefly, to be the manifestations of power and intelligence demanding the presence or potentiality of a human being, or beings; and when, as in thousands of well-attested cases, these attributes can not be ascribed to persons in the form, as producing the phenomena they must, of necessity, be referred to human beings out of the form, or, in other words, to Spirits.

Dr. Gorton said: Dr. Orton has truly intimated that we can not tell how these material causes operate; but the reason *why they are put in requisition*, he thinks may be known. As, for example, when a number of human lives are destroyed by the explosion of a steam boiler, the proximate cause may be partly manifest, but not the reason necessarily; for it may turn out that the captain did it on purpose. Now, it is to the reason why we have spiritual manifestations and intercourse, that he would call the attention of Spiritualists. But for fear the reporter would pervert the natural flow of his argument with the muddy sediment of his own materialistic proclivities he had bottled up his idea some weeks before; and lest its moral purity might be endangered by longer confinement, he would ventilate it and clear it up hand.

ON OFFERING CONTRADICTION TO THE QUESTIONS OF THE SPIRITS.

I understand the philosophy of spiritual manifestations to be not their cause and effect, but an explanation of their causes and reasons; and as I have heretofore remarked, I believe the great and principal reason, or motive, which prompts spirits in the production of spiritual phenomena, is to give moral instruction by way of correcting his fellows as well as present proofs of his existence. I feel satisfied by more intelligent and reputable Spirits than I am, that there is no danger of our falling short of future fidelity, and that our questions have given us no evidence of the existence of demons, or evil and deceiving spirits. I propose to illustrate this question by supposing this hall to be a court and this conference the officials, and that the parties

have joined issue and have proceeded in calling the witnesses until we find that Joel Tiffany, Judge Edmonds, Thomas L. Harris, Mr. S. B. Brittan, Dr. J. R. Orton, and Dr. J. E. Dods, occupying the stand—all of them old, intelligent, truthful, well-developed and normal mediums. Now to those who do not understand the evidence given in by these witnesses allow me to say that, after due inquiry, I find that they all solemnly declare that the result of their long experience is a firm belief in the existence of evil and suffering Spirits in the spheres.

I trust that after such an array of testimony, but few will be found having the temerity to publish to the world that there is no apparent evidence of the truth of this doctrine of evil Spirits. But our case is not yet disposed of; we must now call for the witnesses of the negative side, and in casting about for them, I am surprised to find how few there are of equal celebrity with those just presented. Indeed, I only know of one, and most unfortunately for the negative clients, he labors under a fatal disability. That A. J. Davis, in the other departments of Spiritualism, is a competent witness—that his noble service to our cause should immortalize him and his posterity—I most cheerfully concede. Nevertheless in his "Present Age and Inner Life," page 90, according to his own showing, he has no right to meddle with moral teaching.

It is true that there are divers respectable Spiritualists who stoutly advocate the anti-demon doctrine; but I can not learn that those learned and eloquent advocates, who have given most support and character to this doctrine, claim to have any personal mediumistic faculties by which they arrive at a knowledge of the facts; and if this be so, they must not be counted as witnesses, but mere lawyers, and however brilliant their illustrations of psycho-dynamic and anti-authoritarian law may be, yet their opinions as to the facts of the case, like the opinions of all lawyers, must ever fall like ropes of sand when confronted by the testimony of legal witnesses. One of the elements of legal processes is the analysis of evidence; and lest we should be charged with superficialty, let me for a moment direct your attention to this point.

Frequent attempts have been made to strengthen the anti-demon doctrine, by affirming that those seers who purport to have seen suffering and evil Spirits always see at such a time, through a distorted imagination, a result of physical morbidity; and for proof, they refer to a time when one of the witnesses on the affirmative side of our present case, professed to see in a certain hall divers strange truths and creeping things of anguineal and amphibious appearance. Now, they affirm that many others were present, and saw no such beasts or reptiles; and hence, on this subject, the witness can not be reliable. As we can afford to be generous, for the sake of the argument, we will concede the exception, and turn to the opposite side of the case; and here, although I see no *bona fide* witnesses to cross-question, yet I note one disputant of demon doctrine, whose opinions have obtained great weight, and as he professes to be favored with at least mediumistic symptoms, let us take a glimpse at the reliability of his conclusions. He affirms that once on a time the press of business was so great that his services required his presence in two places at the same time, when lo, he found the deed performed, and he actually believes that his Spirit did make a professional call without the knowledge of, or inconvenience to, his other self. I have only to say, if this duelistic enigma does not explain itself, let us, with all due respect, resign its solution to Brother Roberts, while I hasten to my conclusion, that instead of Spiritualism pointing to no evidence of the existence of evil Spirits, I expect the jury in this case to bring in a verdict that the facts and philosophy of Spiritualism afford abundant and reliable evidence of the existence of suffering and evil Spirits in the other life.

The Doctor's "bottle" of spiritual champagne having run dry,

Mr. Pancoast remarked, that, as he understood the question before the Conference, it did not relate to the moral purity or impurity of Spirits, but was rather an inquiry as to whether Spirits exist at all. Many persons have embraced Spiritualism from the supposition that the mental phenomena they may have witnessed, were veritable spiritual phenomena; that is to say, were produced by Spirits out of the form. Many of these recruits have had no physical demonstration through their senses, of the existence of Spirits, and, therefore, they naturally emerge from the dense fog of contradictory statement inseparable to mere word testimony, with a renunciation of their dismal experience all made out, and ready for market. Such Spiritualism as they profess, can not be renounced too soon. He does not deny that there may be Spiritualism in these mental phenomena, but if there be, it fails to demonstrate itself as a manifestation from beyond the grave. This hot bed process by which so much sympathetic impressibility gets itself designed by the title of *a knowledge for Spirits*, has been, and is, the fruitful source of mortification and misery. From this source springs the unknown quantity of reputed mediums, each claiming, on the bare authority of talking with the eyes rolled up, to be the only genuine and consecrated [illegible] through whom God speaks, or "high Spirits" utter their commands; but what evidence of independent Spirit existence is there in all this? It may serve the purposes of personal ambition or pecuniary lust for a time; it may erect a few shanties in Kansas, or build up a sect in New York, but in the end it will leave both the apostles and votaries just the dolts they were at the beginning. Now the evidence of Spiritualism is outside of this wordy claim [illegible] part of these self-constituted oracles. When it is said to us (by means of a telegraph that is not of our own invention,) "Now we will [illegible] table for you, that you may know that we still exist," and at the touch of mortal hand, it is done, we have entered upon a series of phenomena which amount to demonstration that they are produced by Spirits.

Mr. Weston stated what had occurred through Mr. Ruggles during the week. He said that after his return from the Conference on Friday evening last, the table in their room was thrown over, no one touching it. It was banged upon the floor so loudly that it was heard by many persons in other parts of the house. The next night, while Mr. Ruggles was asleep, and himself in the rocking-chair reading, he discovered on the bureau a *wedding cake*, which had been taken from the bottom of his trunk, which had been locked, and the key in his pocket. The cake was a souvenier of his deceased wife—that, and her wedding dress, had been carefully deposited in the bottom of the trunk. He put the cake back, and locked the trunk as before, but on his getting into bed soon afterward, that cake hit him on the head. At the same time five pairs of stockings were thrown upon the bed. This time the cake was returned to the trunk in the same mysterious way that it was taken out, the key remaining in his pocket. Mr. Weston, after narrating several other occurrences of a similar character, stated that he had been informed by Mr. R., while in the trance, and purporting to be controled by a Spirit, of certain singular phenomena which had occurred on Sunday evening last with Mr. Ruggles, while in Broadway, near Tenth-street. They consisted mainly of an interview with a policeman, and a conversation in French with the proprietor of a cigar store in that vicinity.

When Mr. Weston had finished the narrative of this street performance of Mr. R., the scene being laid in the immediate neighborhood, and of easy verification, if true, Mr. Baker volunteered an investigation, which, as reported to the Conference at a later hour, did not sustain the narrative of Mr. Weston in its most important feature.

Dr. STILES, of Bridgeport after alluding to the importance of the subject we were met to discuss, gave an outline of his own experience from childhood to the present time. He had been bred a Presbyterian of the straightest New England stamp, but had found little satisfaction therefrom, so that, during his adhesion to the puritanic faith, he felt himself as ignorant of immortality as though he had been born and bred a heathen. From a child he had been subject to strange influences, and he well remembers the anxiety of his mother, on his account, and the visit of the good old Quaker doctor, who fingered his pulse, and peered at his tongue, but could find no physical ailment about him, and so left his compliments and some assafœtida pills to cure the shakes and twitches with which his mother represented him to be afflicted. But, as he did not get the pills down, they did not get the shakes up; only from some cause (probably not assafœtida) he was bereft of their presence during the day time, and left to their solitary enjoyment at night. During his sojourn in the tents of the abreviated "Westminster Catechism," his faith in the "New England Primer" waxed weak, and he became dissatisfied with the quarters provided by the "Assembly of Divines" for certain of his fellow-creatures, after they had done with this world; and through reading the Bible, became a Universalist without knowing it. Thus he went on for years.

When mesmerism came up, he subjected himself to different mesmerizers, but without effect upon himself; and in one instance, while seated before a celebrated operator, instead of going into the trance, as in duty bound, his magnetizer entered into that state and manifested some of the usual phenomena of clairvoyance. The Doctor then related an anecdote of one of his subjects while in the trance, to show that clairvoyance is not all mind-reading, but that persons in the trance can see and know, independently of the thoughts and opinions of those who may be *en rapport* with them. He is a seer or medium *himself*, and has to see whether he will or not, often against his will. This has been a life experience with him. He would give one instance: Not long since, while a lady was consulting him with respect to her health, he saw the form of a young man standing between the patient and himself, so as to interrupt the examination for a time. It was a spiritual presence not seen by the lady; but on describing his personal appearance, she said "That is my son who departed this life a few months past." She was much interested in the statement; for, though a Christian, she had been in sorrowful doubt as to whether or not her son lived. She wrote a letter to her son in the Spirit-world, and sent it to him (the Doctor) for the purpose of an answer. The letter was sealed, and he showed it in a public meeting, and had it examined thoroughly to see that it had not been broken. In two weeks from its reception, he took it, together with what purported to be an answer, to the same public meeting that they might have an opportunity of seeing that the letter had not been opened. The next day he sent it to the lady. The answers were correct, corresponding in every particular with the questions in the unopened letter, which were numbered. The question is, Who wrote that answer?

With respect to the physical evidences of Spiritualism, he has to say, that on his first interview, and while a skeptic as to that kind of evidence, being present for the express purpose of proving it a trick or mesmeric delusion, he saw the table lifted about one foot from the floor, no one touching it. His walking stick was brought by invisible power from a corner of the room, and thrown upon the table together with several chairs. There was light in the room, and the persons present were seated about two feet from the table, not touching it at all, when the table, with the chairs, etc., upon it, was raised from the floor, and danced to the tune of "Yankee Doodle," as gracefully as if it had been endowed with life and intelligence. This was done to let us know of immortality. It was not done for money, and there was no deception. The Doctor related several other facts of a similar kind which he had witnessed, and gave the names of persons who were present at the time of their occurrence. He is of the opinion that there are as many grades of character in the Spirit-world as in this. Were it otherwise, he should be under the profane necessity of accepting death as his savior, which, he thinks, is an honor not legitimately belonging to the mere gateway through which we enter the Spirit-world. Adjourned. A. W. MALLOCK

GOD'S ANGELS.

BY THE UNKNOWN BARD.

Through the gates of heaven, streaming glory fell on angels dreaming.
In their dreaming, it was seeming that the beaming face of him,
Who, though ever seeming nearer, and forever growing dearer—
Never nearer was, or clearer, even to the seraphim;
And soft tones, so tuned for bearing pardon to the lost, despairing,
That the swearing fiend, on hearing, would his erring have abhorred:
Tones that, like the prophet's burning words, to light instantly turning,
Kindled yearning thoughts of learning, and returning to the Lord.
Fell those tones in liquid cadence, fell that light in softest radiance,
On the sleeping angel maidens three, and this they sweetly heard:
"Wheresoe'er a soul would borrow hope and joy amid its sorrow,
Wait not, kind ones, for to-morrow, but let haste waft mercy's pinion;
Gently seek ye for the falling—seek ye more the more appalling;
Not in scorn, but kindness calling, hate the sin, but love its minion."
Then the angels three descending, hear from many worlds the blending
Of heart-rending prayers ascending, where the ending is of sin:
From the battle fierce and stunning; from the death-scenes all are shunning;
From the temple which the cunning have enthroned themselves within;
From the halls where taste enhances every joy that passion fancies,
And in trances, and in dances, dust advances to its dust—
From the boor whose soul in cottage, in his pottage and besottage
Finds its joys until in dotage it forgets its sacred trust—
From the good who see the Devil where the many see no evil,
As the farmer sees the weevil in the wheat that points above—
Aye, from every knee low bending, to the Father's ear ascending,
Cometh prayer for the descending flight of Might, and Light, and Love.
In their flight, each twinkling aster, as they came to her and passed her,
Grew a sun—a world—and vaster, then receded to a star;
And they heard the starry chorus—anthem that shall yet restore us
All the ages gone before us, when unstranded from life's bar.
Light's year flight is but the basis of the measurement of spaces
Through which, clear as lover's faces, ever come to angel eyes
Pictures, in which they are viewing what the ages have been doing
As their phototypes are going through their boundless paradise.
Thus as earth, the star of folly, least, yet not the least unholy,
With faint ray and melancholy nears to their angelic vision,
First, with nebulous dark border, pregnant of the moon, her daughter:
Then chaotic, then in order, then with flowery fields Elysian;
Then the virgin world's first purity, and the shame of its maturity,
Which all its bright futurity empaled in mournful hues;
Then the prophets' words that freeze us, and the harp that still can please us;
Then the lovely face of Jesus as he smiles upon the Jews;
Then the martyrs' lurid burning, to their light all peoples turning;
Then our world, in freedom, learning all the paths to worlds above:
Then more loving and depending prayers, blending and ascending
Unto God for the descending flight of Might and Light, and Love.
Now rebelling, but not quelling all the fear his bosom swelling—
One whose mystic mind was dwelling on profound, mysterious themes,
Not in scorn, but too sincerely, for he dearly loved truth merely—
Pondered till he saw unclearly dreams in facts, and facts in dreams.
'Mid his volumes without number, which his struggling brain did cumber,
Oh, how prayed he for the slumber of a night of childlike sleep:
But as tossed—his compass lost—along a coast of ice and frost,
Did he watch the clouds that crossed his mind, and weep.
First the Might of God came o'er him, and his power shone before him.
All the universe upbore him, and proclaimed the Great First Cause:
Yet the student lost in wonder, still the creature worships under,
Hearing not the Sinaic thunder, praised the skeptic's idol—Laws.
Then in sisterly alliance came the sprite of Light and science,
And anon in fond reliance on her tones the student hung;
She revealed him half her treasures, and she promised many pleasures,
And in soft, seductive measures, of her hidden charms she sung;
Though his hair was growing greyer, yet before this wanton player
All forgotten was his prayer as an exile's infant tongue;
But when Love came o'er him stealing—lo, she found the student kneeling,
And his deepest heart of feeling breathed the sinner's humble story,
And the clouds no more were o'er him, but a God of love before him,
And he felt that to adore him was the highest, only glory.
Millions at his might may cower, light may come with every hour,
But to Love a boundless power is given on earth, beneath above;
Nations know his might, and sin few his light shall fail to win,
But who will not gather in to the folding arms of Love?

A GEM, FROM THE PERSIAN.

Once from a cloud a drop of rain
Fell trembling in the sea,
And when she saw the wide spread main,
Shame railed her modesty.

"What place in this wide sea have I,
What room is left for me?
Sure it were better that I die,
In this immensity!"

But while her self-abasing fear
Its lowliness confessed,
A oyster received and welcomed her
And proved her to its breast.

And nourished there the drop became
A pearl for royal eyes—
Exalted by its lowly shame,
And humbled but to rise!

THE MOVING MENTAL WORLD—THE NEWS.

THE ELECTIONS.—The Republicans have carried the State (New York) electing Morgan as Governor, by some 22,700 majority over Parker, and showing coincident results as to their other candidates for various public offices. This majority is not so great as they antic pated, but with it, of course, their practical ends are gained for the present.

OHIO.—The official report of the average Republican majority in Ohio, is 20,926.

ILLINOIS.—A telegram from Chicago, dated Nov. 4th, says that Judge Douglas will be re-elected to the Senate. He will have six or eight majority on joint ballot in the Legislature elect. Lincoln has over 5,000 popular majority. The Republican State ticket is elected by 5,000 majority. The Congressional delegation stands as before. The Administration vote is next to nothing.

NEW JERSEY.—The New Jersey election has gone all anti-Lecompton.

MASSACHUSETTS.—The old Bay State has gone Republican throughout, showing an average plurality over the Democratic and American votes, of 26,657.

DELAWARE.—Here the Domocrats have carried the day by a small majority.

WISCONSIN.—The returns from the 1st Congressional District of Wisconsin are complete, and John. F. Potter, Republican, has a majority of over 3,000.

THE CABLE PARTLY AWAKE.—Among other items of news brought by the *America*, which arrived at Halifax at midnight on the 3d inst., is that "a telegram from Valentia reached London on the night of the 20th ult., stating that intelligible signals were again being received from Newfoundland through the cable. The signals were very distinct, and the words received were "Daniells now in Circuit." Authority was at once given to use the Daniells battery likewise at Valentia. In his letter to the press announcing the gratifying fact, Mr. Saward, Secretary of the Company says:

"This, however, though encouraging, must not be regarded as a permanent state of things, as it is still clear there is a serious fault in the cable, while at the same time it is not at present absolutely clear that any except the most extraordinary, and, to the cable, dangerous efforts can be made, more especially on this side, to overcome the existing obstacles in the way of perfect working." It is said that the Company will probably send out one of Henley's new and powerful electric machines to Newfoundland. The shares rallied from £350 to £400, with sales at £365.

BEECHER AT THE COOPER INSTITUTE.—The Cooper Institute was filled to the entire extent of its seats on Thursday evening of last week, to hear the American Spurgeon on "Wit and Humor," and the flashes of wit from the stand brought out the mirth of the audience in shouts of laughter, fully verifying the theory of the speaker—that genial nature and humorous words will infuse their Spirit wherever they go, dispelling care and beguiling sorrow.

LIBRARY FOR WOMEN.—The meeting in behalf of the proposed library for women, was held at Dr. Chapin's church last week, and was numerously attended. Henry Ward Beecher and James T Brady delivered addresses on the occasion. Resolutions in favor of the scheme were adopted, and a committee appointed to devise means for carrying out the object of the meeting. Subscriptions to the amount of $3,100 were handed in. Another meeting will be held at an early day at the Cooper Institute.

FROM PIKE'S PEAK.—A letter from Leavenworth, Kansas, gives the following information concerning the new gold regions:

Oct. 16, 1858.—You can rely on all you have heard about Pike's Peak gold mines. The gold deposits are undoubtedly extensive from the Laramie Peak southward along the eastern slope of the Rocky mountains to the headwaters of the Arkansas. Discoveries have been made at intervals along the whole line above indicated. Parties are arriving here on almost every boat, bound for the mines, and some seem willing to encounter all the hardships of a winter upon the Plains, to accomplish their wishes. Vast numbers are making preparations to go in the spring. Those who go this fall will not be able to do anything until spring, but will be early upon the ground when the mining season opens.

Gov. J. W. Denver of Kansas is in Washington.

A LONG JOURNEY.—Saturday afternoon we saw a Swedish lady at the depot on her way to her husband at Sheboygan, who left Sweden one year ago last August, for this country, and has consequently been over fourteen months on her way! She was shipwrecked twice, the first time on the coast of Scotland, on board an American vessel called the *May Queen*. She has endured innumerable hardships on her way, and paid her passage twice, with that of her children, who accompany her. She has three children—girls, from about seven to twelve years of age. She had been to this country before, and returned to Sweden on a visit. The family took the cars for Chicago, Saturday night, greatly rejoiced that their long journey was so near a termination.—*Detroit Advertiser.*

SIGN OF PROSPERITY.—An emigrant to Oregon, writing home to one of his friends, says: "We are getting on finely here, and have already laid the foundation of a larger jail."

The editor of the Boone county (Ky.,) *News* has been shown a bird of the plover species, full grown, which had neither feet nor legs, nor the least sign of ever having any.

A Pennsylvania exchange says: "A fish, having feet, was caught a few days ago at Peach Bottom, on the Lancaster side of the Susquehanna river."

One of our Philadelphia exchanges gives an account of an attempt to commit suicide, a few days ago, in that city, and says that, though two ounces and a half of laudanum had been taken, and nothing done for several hours, the unfortunate was saved and restored rapidly by artificial respiration.

A very late wedding "golden wedding" was celebrated at Lynn, Mass., last week. The parties were Israel Ruthy Buffum and his wife. Mrs. Buffum is living in the house in which she was born, and the tables for the Biblical wedding feast were spread in the same room they occupied in less.

OLD COINS.—A rare collection of seventy-[illegible] U. S. cents, of ancient date, was sold in Philadelphia on Monday, for the sum of $129 65. One Washington cent of 1792, of extremely rare die, brought $25 00. Nineteen pieces sold for $196 03. The purchasers were chiefly antiquarians.

Mrs. Jenkins has been arrested in Bucks county Pa., on suspicion of poisoning her husband, William Jenkins, some time ago. An analysis of the body is going on. She made a determined resistance to the officers.

NEW COIN.—The new cent to be issued next year is of nickel, same size as the cent of 1857 and 1858, but differs in the substitution of an Indian head for the [illegible] which disgraces that.

THE directors of the Horse Washington Telegraph Line announce a reduction of rates between this city and Washington.

DEMONSTRATION ON MEXICO.—In his address at the Richmond Fair, Gen. Cushing took occasion to deliver his views on the annexation of Mexico. He assumes, or, as he says, "religiously believes," that Mexico stands in our path of predestined expansion to the West and South. The time must, therefore, come when, out of self-defense, we must intervene to stop the destructive turmoils of Mexico, and assume, virtually, the government of the country. This, Mr. Cushing maintains, "is not a question of hostilities, but of commercial union and protective alliance." Whatever is to be accomplished toward that end, is not to be meddled with by invading forces; but is to be the work of "the deliberate, efficacious, and official action of the Government of the United States."

THE TEA PLANT.—We see it stated that in addition to the measures taken some months ago to introduce the tea plant into the United States, from China, inquiries have been made by the Patent Office through Mr. Meade, our Minister to Brazil, for obtaining tea seed from that country, where it has been successfully cultivated for thirty years. Measures are about being taken, through the Naval Expedition to Paraguay, to introduce into the United States the *mate* or Paraguay tea; also a valuable medicinal plant, called *aiud*, believed to be a sure specific against the bite of venomous insects or reptiles; and a peculiar kind of honey-bee, which builds on branches of trees, instead of in hives or trunks of trees, as with the common bee.

WINDED STEAMBOAT.—The Buffalo *Republic* says: "Another steam canal boat has just been completed at Geddes, on a new principle. The paddles are like wings, and can be expanded or closed up at pleasure. While the boat is passing through locks, the wheels are closed up like a fan against the side of the boat, and when wide water is reached, the wheel is spread, and commences operations. The contractions and expansions of the wheels are accomplished by machinery."

THE NATIONAL MONUMENT AT WASHINGTON. The old managers who for so many years conducted the affairs of the National Monument at Washington, and who were removed to give place to an "American" Board of Directors, have been restored to the management. There is a prospect that, under their management the monument may be completed, at least so far as the erection of the square pillar goes. This is now about 175 feet high, and by carrying it up a few feet every year, it will, in time, be completed, and from its magnitude alone, will be a most imposing object at the national capital.

UNION OF METHODISTS.—A correspondence has been going on between the Northern Protestant Methodists and the "Wesleyan Methodist Connection," respecting a union of the two bodies. There seems to be no formidable difficulty in the way of the design.

DIVORCE IN INDIANA.—Such are the facilities in Indiana for obtaining a divorce that *The Indianapolis Journal* says there are full a thousand cases now before the courts, four-fifths of which are from out of the State. Some legislative action on the subject will be taken at the next session of the Legislature.

ISSUE OF PASSPORTS.—During the present Administration, says the Washington *States* of the 23d, 10,807 passports have been issued from the State Department. Each passport is supposed to cover three of a family on an average, making some 30,000 persons a year. Allowing an expenditure of $1,000 each, $30,000,000 a year would thus be carried out of the country from this source only. This estimate represents only a part of the travel, and does not include those who use their old passports or those who go to the British dominions, to which none are required, and get passports there from the American Legation, as many do.

ON Saturday night last, a man, named John Bray, arose in his sleep at St Louis, and taking his youngest child in his arms, walked from his room into the Mississippi river and was drowned.

LOTTERIES.—A Delaware paper says: "Six hundred thousand dollars will be the lowest sum offered the State of Delaware at the approaching session of the Legislature for an exclusive lottery grant for twenty years, and a million can be obtained for it just as easily." Nearly all the States pronounce the lottery business immoral, and prohibit it.

MAMMOTH REMAINS AT ELLENVILLE.—Another mammoth bone has been found near the same place where the huge bones of a mammoth were discovered by some workmen who were digging in Ellenville. It is a huge tusk, measuring about eight feet in length and over two feet in circumference at its greatest part. Although much decayed, it still preserves its original form, which is that of an ox's horn considerably curved. From what we can learn, it appears that the bones already discovered are the largest that have ever been dug from the earth, and preparations are being made to dig up the remainder.—*Ulster.*

ANDOVER THEOLOGICAL SEMINARY.—The class entering the Seminary this autumn is larger than for several years last past. It numbers some over forty. The middle class numbers thirty-eight, and the senior class thirty-seven; whole number one hundred and sixty-[illegible], or about that, with the expectation it is understood of some additional increase. The revivals with which the churches have been blessed are doubtless the chief reason of this increase, and other theological seminaries must feel the influence of them in the same way.—*Independent.*

MORTALITY AMONG CHILDREN.—A letter from Geauga county, Ohio, states that an epidemic dysentery has raged among young children in that section, ravaging every home and proving generally fatal. In the town of Chester, it is stated but few infants have been spared by the pestilence.

THE GREAT EASTERN.—It has been finally agreed, with the consent of four-fifths of the shareholders of the *Great Eastern*, that the original Company should be dissolved and that the cost of building and launching the ship, £640,000, should in the new company be reduced one-half.

INDIA.—Bombay letters of Sept. 24, with the details of the late telegraphic advices are received, but they add little of moment to them. Operations were being carried on without flagging against the scattered rebels.

The Bombay Times says the strength of the rebels in Oude and the adjacent districts is estimated at 70,000 men and 56 guns. It was said that nine columns would be organized at Lucknow to traverse the country in different directions, while the Commander-in-Chief would remain at Lucknow to watch the progress of affairs.

The Times' own special writer states that if any credence is to be attached to the number of sepoys reported slain, not less than thirty-eight or forty thousand have been killed or executed, and that if to this be added the casualties by sickness, wounds and want, there is probably not more than 30 per cent of the original Bengal army in existence, not including the disarmed regiments.

It is said there is to be a general amnesty on the proclamation of the Queen's authority.

The Prince of Wales has shot his first stag. It was brought home and set before the Queen, who distributed her venison. Night gillies, bearing torches, danced a reel, and the Prince's health was drunk on the occasion.

AUSTRALIA.—The accounts from Australia state the gold production this year, up to the middle of August, to have been equal to $18,100,000, against $25,000,000 in the corresponding period of 1857.

INTERESTING MISCELLANY.

ANGEL LISTENERS.

When the night her plumes is spreading
Slowly o'er her sable nest,
And the weary and the care-worn
Sink in quietude to rest,
'Tis delightful then, to fancy
When the evening prayer is said,
That the Angels glorify Heaven,
Hovering near us, overhead

Every feeble faint petition,
Finds a welcome 'mid the throng,
And they bear it gently upward,
Praising as they fleet along
That the power to them is given,
Thus to minister to man
Sweetly singing richest praises
For the world's redeeming plan.

Though the shadows round us gather,
Still the angels look in light;
Ah! we hear them chant of Heaven,
Where is neither shade nor night.
If the heart be faint and weary,
Angel voices murmur low,
Of a land all free from sorrow—
Of a rest we soon may know

Hist! they whisper words of promise
As they linger near at even,
Waiting to be joyous bearers
Of repentant thoughts to Heaven;
And it soothes the heart to fancy,
That 'mid shades of life's dark night,
They will bear the spirit heavenward
To the realms of endless light.

"NATURALS" ON A TOUR.

A correspondent of the New Orleans *Picayune* narrates the following incident of a recent journey of Professors Agassiz and Felton, and Dr Holmes, the "autocrat," to the White Mountains:

The party was so numerous as to require a special conveyance for their transportation from Conway to the Crawford House. The conveyance was a large country wagon, drawn by a team of no-Green Mountain horses and driven by a sturdy son of the Granite State.

The day was one of the finest of the season, and admirably adapted for such an excursion, and every one, after his peculiarity, seemed to take the keenest delight in its incidents. Occasionally, the geologist would spy out some curious conformation or remarkable specimen of rock, and would insist on the driver stopping to allow him to alight and investigate it. This would often occasion much time, and it more than once occurred that the impatient John was obliged to remind the deeply absorbed party that the day was wasting, and that they had a long ride before them.

In the blight of his impatience, the depth of his despair and the extremity of his perplexity, he turned to his companion on the box, Prof. F., I should remark, had taken no part in the scientific researches of his brethren.

"What on arth's the matter with them men, Squire?" somewhat petulently demanded the bothered John. "What are they about, stopping the team and jumping out every time they see a boose stone or a big dandylion, or thistle in the road? Who are they any how, Squire?" he exclaimed, in an agony of imagined curiosity and impatience.

"[illegible] quietly remarked our absorbed Crockus, "they are naturals."

A few days after this the same team was engaged for this identical trip by a party of Bostonians. As they rattled along the turnpike through the Notch, one of them said to the driver who was chuckling ruminating on the contrast between his previous orderly company and the troublesome party he had had a so perplexed with a day or two before—

"Good deal of travel along here this season, eh, Mr. driver?"

"Wal, considerable this week of an" was the reply.

"So some you have about as much as you can do now-a-days carrying people to the mountains daily and [illegible] mentioned my learned.

"Pretty stiff," replied our John of the wagon. "I had a quiet party along t'other day—the last before you. I never see such a set of fellows.

"What were they like?"

"Like? Like lunatics, more'n anything else I know on! Why I thought I should never get up to Crawford's. Every mile in a while they'd stop the team and jump out, and pick up a stone, or pull up a weed, and then one of them would preach a long sermon, and when he'd done, all the rest would chatter over it, and it was even a mouth as I could do to get them into the wagon again, and as it was, it was dreadful dark before we got to Crawford's."

"But who were these people?" inquired the whole company of listeners, in a breath. "Didn't you find out?"

"Wal, not exactly. I asked their names, who they were, and he told me they were naturals."

SALUTATIONS AMONG DIFFERENT NATIONS.

The expressions used as salutations among different nations have, under their common aspect, remarkable characteristics, and [illegible] even for the most casual observer.

In the East the expressions have in a more or less degree of the Scriptures, and of the simple and patriarchal manners of the habitants. One recognizes the locality of these phrases, and varnish people, standing aloof from all human progress. Nearly all have a foundation in religious sentiments, and express [illegible] to whom they are addressed.

The salutation used by the Arab [illegible] "Shalom," means peace, and is found in the word Jerusalem. The Arab salutes his friend thus: "May God grant you a happy morning." "May God grant you his favors." "If God will it you are well." The last expression betrays their fatalism.

Turks have a formula which can only be used in a sunny clime—"May your shadow never be less." An Englishman would never think of wishing a fine shadow.

"The climate of Egypt is favorable; perspiration is necessary to health." "Have you eaten?" "Is your stomach in good order?"

[illegible]

[illegible]

[illegible]

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